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with the other. Both parties maintain what is practically a composite scheme—the former being swayed most by the results of speculative interpretation and historical criticism, the latter by the desire for systematic statement of religious doctrine, as it affects man personally. The one, in short, emphasises the objective, the other the subjective aspect of theology."

Yet, in spite of the inconsistencies presented by these writers they at least agreed on the essential point of having derived their philosophy from a common source, and they accordingly combined "to show a solid front against that now influential theological school which has sprung up within the last twenty-five years under the leadership of Albrecht Ritschl. This, which may be termed the theology of the end of the century, has adopted different premises. It derives largely from the sceptical factor in Kant, and from the empiricism of the scientific movement, to some extent from the epistemology of Lotze, and to a lesser degree from the subjective theology of Schleiermacher. Broadly, then, these two parties confront one another. They have their serious internal differences—as between Pfeleiderer and Weiss, or between Herrmann and Bender—but these are comparatively trivial as compared with the gulf fixed between the two schools as a whole. Accordingly, it must be our effort to understand the doctrines and aims of each, if we are to apprehend the problems with which at this moment theology is face to face."

The nature of Professor Wenley's task will be apparent from these quotations. The progress of theology in Germany, as thus indicated, is found to have its analogies in Britain and America, and along this parallel historical line of thought the discussions of the two chapters on "Speculative Theology" and "Ritschlian Theology" are developed. In the concluding chapter on "The Theistic Problem," Professor Wenley focusses the results of his historical and critical researches in a conservative interpretation of the idea of God from the modern scientific point of view.

LA LUTTE DES CLASSES EN FRANCE (1848-1850). LE XVIII BRUMAIRE DE LOUIS BONAPARTE. By *Karl Marx*. Translated by Léon Remy. Paris: Schleicher Frères. 1900. Pages, v, 362. Price, 3 francs 50.

Marx's *Struggle of the Classes in France in the Years 1848-1850*, which now appears in a French translation as the latest volume of the International Library of Sociological Sciences, was originally published in 1850 as a series of articles in the *Neue Rheinische Zeitung* of Hamburg. Five years ago it was put into book form by the publishers of the *Vorwärts*, of Berlin, and supplied with a preface by F. Engels.

Marx composed his work in London, in 1849-1850, during the first days of his exile, after his expulsion from France by the order of Guizot. It was the first attempt, as Engels remarks in his preface, which Marx made to explain by the aid of his materialistic philosophy a fragment of contemporary history viewed entirely as an expression of the economic situation. Marx was here bent upon establishing

beyond the shadow of a doubt the principle that political events were in their last analysis nothing more than the logical product of economical causes. From the point of view of economic and social *history*, the work is therefore an important one. Whatever be the general opinion as to the soundness of his doctrines, the acuteness of Marx's reasoning, the profundity of his knowledge and his sagacious insight into certain phases of the economic world have never been denied. The French translation of M. Remy, for precision and faithfulness, leaves little to be desired. The same volume contains Marx's companion study of the causes of the *coup d'état* of Louis Bonaparte, on the XVIII *Brumaire*.

THE CONCEPTION OF IMMORTALITY. The Ingersoll Lecture for 1899. By *Josiah Royce*, Professor of the History of Philosophy at Harvard University. Boston and New York: Houghton, Mifflin & Co. 1900. Pages, 91. Price, \$1.00.

Professor Royce is sorely troubled with the problem of "individuality." He says: "The question as to the nature of an individual man is at once a problem of logic and an issue of life. . . . What is it that makes *any* real being an individual? . . . Like all the central problems of Logic, this one really pulsates with all the mystery of life. . . . The chief mystery about any man is precisely the mystery of his individual nature, i. e., of the nature whereby he is this man and no other man. . . . The only solution of this mystery lies in conceiving every man as so related to the world and to the very life of God, that in order to be an individual at all a man has to be very much nearer to the Eternal than in our present life we are accustomed to observe." This, and it could not be more precisely stated, is Professor Royce's philosophy of immortality in a nutshell. It is unnecessary to follow him in his arguments. They begin with mystery and end with mystery. Professor Royce does not for a moment pretend "to guess by what processes this individuality of our human life is further expressed, whether through many tribulations as here, or whether by a more direct road to individual fulfilment and peace. I know only that our various meanings, through whatever vicissitudes of fortune, consciously come to what we individually, and God in whom alone we are individuals, shall together regard as the attainment of our unique place, and of our true relationships both to other individuals and to the all-inclusive Individual, God himself. Further into the occult it is not the business of philosophy to go. My nearest friends are already occult enough for me. I wait until this mortal shall put on.—Individuality." And so ends his catechism. It has many noble questions and many exalted answers, but there is an ontological "reach" to its arguments which many will deem matter of surplusage, and which, while it gives to them the semblance of profundity, adds nothing to their intrinsic force. We are, in fact, distinctly reminded in reading this beautiful little book by Professor Royce of the theological philosophy of Jacob Böhme, and of that great thinker's famous solution of the problem of God, which he formulated in the question, *Wie muss der*